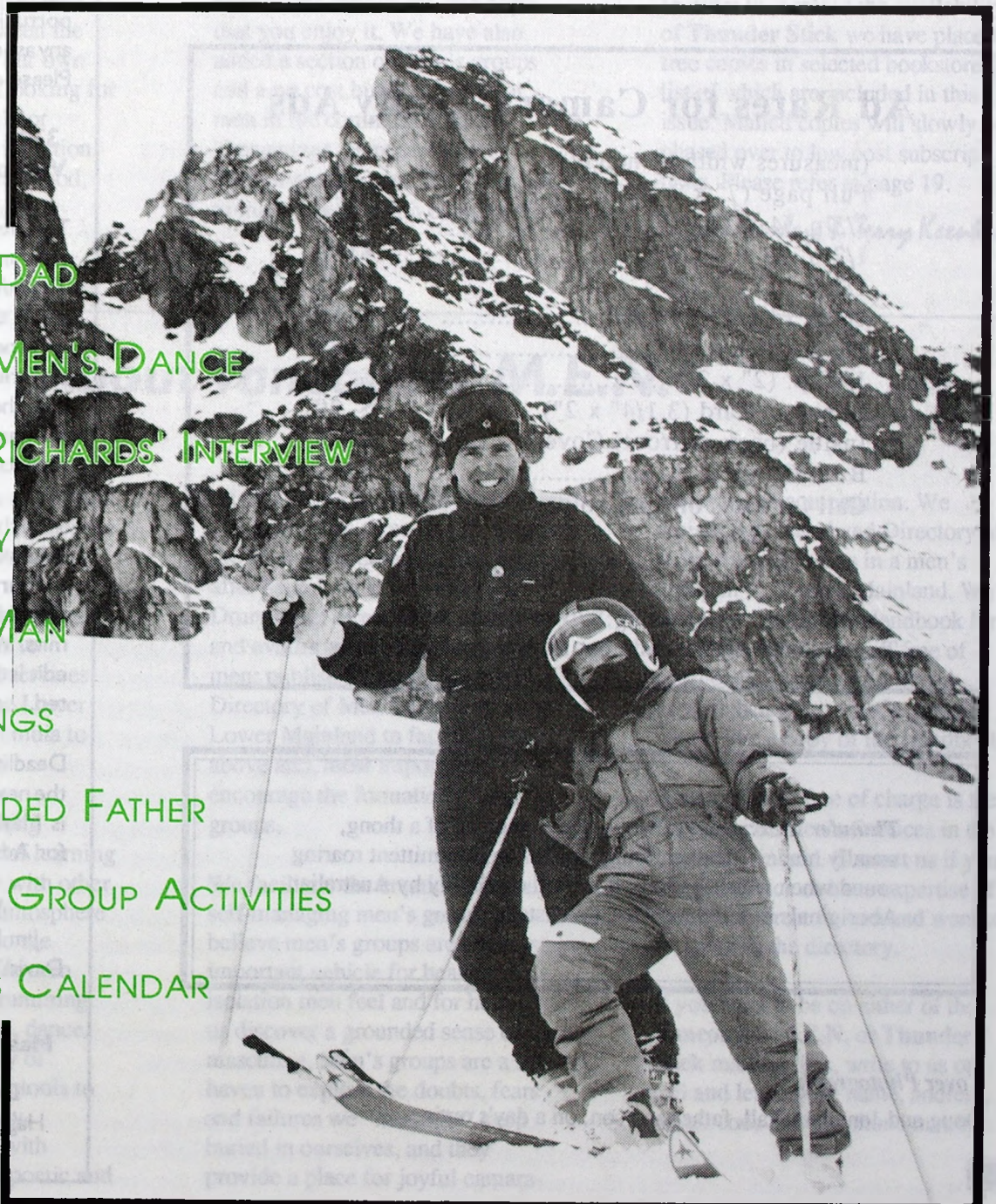


# Thunder Stick

The Journal of Vancouver M.E.N.

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## A Plea

**Thunder Stick** is in need (dare we say dire need) of volunteer staff to help design, edit and produce the journal. Our production staff is quite small, and we are looking for hardy souls willing to donate roughly 6 hours per month to assist in putting the publication together. We require artwork and photography expertise. We are especially hopeful in finding someone with desk-top publishing experience and computer expertise. Access to a computer is essential. If you are interested, please call 290-9988, leave a message, and someone will get back to you. Thanks very much.

### Ad Rates for Camera Ready Ads

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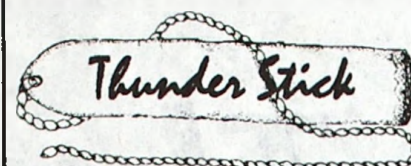
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Typesetting: 20% of ad cost for non-camera ready ads.

**Thunder stick:** a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used especially by Australian Aborigines in religious rites. (Webster's)

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
Doug and Jonathan Hall, father and son, on a day's outing.



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CIRCULATION: 7000

**Thunder Stick** is a publication of the Vancouver Men's Evolution Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide updated event news and the opportunity to direct a message to any aspect of Vancouver M.E.N. Please direct mail to: 

**3392 West 34th Avenue,  
Vancouver, B.C. V6N 2K6**

The views expressed in the letters, articles and advertising of **Thunder Stick** are not necessarily those of **Thunder Stick** or Vancouver M.E.N. We hope that this newsletter will stimulate thought, provoke discussion and further the development of a positive male mode of being.

We welcome your ideas in either article or letter form and will publish them as space permits. We reserve the right to edit letters and articles submitted.

Deadline for submissions for the next issue of **Thunder Stick** is May 15, 1992. Closing date for Ads is June 15, 1992.

#### Volunteer Staff:

Jim Bauerle, Greg Exelby,  
David Hanley, Terry Keenhan,  
Stephen Read

**Masthead:** Gamal Moustafa

#### Design and Layout:

Haggart-Smith Productions  
739-9486



# Editorial

Like Tom Daly says in his article, we all dance with our father's shadow. Until we come out from that shadow our own way is hidden. What role the father? Many of the articles in this issue touch on this complex relationship. From Dean Rath's letter to his dad to Emil Johnson's experience with an elder, the articles all key on the deep need for meaning and worth that men experience. Caught between the culturally inherited and our own way, the dance begins. Looking for resolution we consciously or unconsciously seek our initiation, our rites of passage to manhood, our mentoring elders. Native

peoples, with their close association with land, do this in a collective and conscious way, often in a singular event. Not so in our culture, as so well drawn out in the interview with Dan Richards.

In this issue we have added a section on poetry, edited by Stephen Read, that we plan as a continuous instalment. We hope that you enjoy it. We have also added a section on men's groups and a no cost bulletin board for men in the community called Happenings. Happenings will be for non-profit usage. So if you want to make contact with other men,

send us your submissions! Our mailing list is growing rapidly and exponentially. We are really pleased by this reception in the community which indicates a need and we hope that interest continues to grow. Due to this growth we will have to alter our method of distribution and way of managing costs.

In order to increase the availability of **Thunder Stick** we have placed free copies in selected bookstores, a list of which are included in this issue. Mailed copies will slowly be phased over to low cost subscriptions. Please refer to page 19.

*David Hanley & Terry Keenan*



## About Vancouver M.E.N.

**Vancouver M.E.N.** is a network of volunteers. We believe that there is a deep need for men to rediscover the roots of masculinity as a positive force in our families and communities. Our goal is to provide information and services for men's activities in the Lower Mainland of British Columbia to support this need.

We are dedicated to making available the experience of learning and being in community with other men as we believe this atmosphere enables men to delve into the deeper issues that exist for men today. We have found drumming, storytelling, poetry, ritual, dance, shared work and the study of mythology to be effective tools to bring men into community. We organize workshops with leading figures in mytho-poetic and

related men's work (see Events Calendar); run three regular events: the Men's Wisdom Council, Myths after Midnight, and Evening of Drumming; direct men to services and events specifically targeted to men; publish **ThunderStick** and a Directory of Men's Services in the Lower Mainland to facilitate the above and, most importantly, encourage the formation of men's groups.

We facilitate the creation of small, self-managing men's groups as we believe men's groups are the most important vehicle for healing the isolation men feel and for helping us discover a grounded sense of the masculine. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camara-

derie free of competition. We maintain a centralized Directory of men who want to be in a men's group in the Lower Mainland. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

Also available free of charge is the Directory of Men's Services in the Lower Mainland. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on either of the **Vancouver M.E.N.** or **Thunder Stick** mailing lists, write to us or call and leave your name, address, postal code and telephone number.





# Dear Dad

I've just returned from a men's group that meets on the first Tuesday of each month. It's my second one, last month was my first. It's put on by a non-profit organization called Vancouver Men's Evolverment Network. It costs \$3.00 and basically all we do is gather in a circle, drum for a while, and then talk. Last month there were about 45 men, and tonight probably around 30. When someone speaks, there is no interrupting. Each of us is asked to speak from our own heart and experience, and not to interpret, advise, or criticize the comments of others. There is a very unique kind of energy present when there are no women for us to compete for and try to impress. Just men. There, experiencing feelings of fear and hurt, as well as happiness and joy in a way that only fools would label effeminate. Both times, there was a lot of talk about father-son relationships. Some of the men spoke of their anger towards their fathers, and some fathers spoke of their frustration and sadness in being a father that does not know how to relate to their children, but desperately wants to. Last month there was an older man who spoke of the love he had and was trying to share with a young boy he had taken under his wing. He was almost in tears. It was very moving. I of course thought of you, as you and he are equal in age.

I've been reading a lot of books on what is called The Men's Movement. I've sent you some videos on the subject which I would really like you to watch. The common theme amongst all of these books has to do with the confusion many men are experiencing today in regards to their masculinity. What exactly does it mean to be a man? This is a question I feel I've been struggling with for most of my life. It really hurts dad when you say I'm too sensitive. I know that I am but knowing so doesn't make change automatic. I have felt tremendous shame and guilt as a result of not fitting into the traditional man's world. The world of blocked feelings, decisive wills, and winners and losers. Having to seek much of my validation from women has certainly not enhanced my sense of masculinity.

There are things that a man must receive from other men, and cannot receive from women. For so many years, from late teens to early thirties, I've felt ashamed of myself for not measuring up. I was so afraid to confront you for fear of rejection. That is slowly changing as I now approach 40. I tell you this now, not to attack you but to share some of me with

you, the way I so much would like you to share with me. I really need your understanding dad. Each time I try and talk to you about my frustrations and pain, you reply with evidence to the contrary, that forces me to deny my feelings. I feel less validated. It's like you're saying my sense of who I am doesn't count. It's inaccurate, incorrect, and simply needs fixing. As right as you may be at times, I'm left feeling weak and inept. If right now you are denying that you do this, then I rest my case.

I'm not asking you to necessarily agree with me, but to at least acknowledge that I'm hurting. That's all I've ever wanted you to do. When I was in for surgery, I was amazed by your compassion and empathy towards what I went through physically. When it comes to my emotional pain, I wish you could be there for me emotionally too.

My guess is that you would give emotionally if you knew how. I realize it must be frustrating for you to hear all this. If you have tears in your eyes right now, then we are making progress. When I hear where other men are with their relationship with their fathers it gives me courage to keep trying with you. It's as if all of the love and appreciation for the infi-

nite good you have done for me gets blocked by the things you were unable to give. You don't have to answer dad, just be with me and listen to my sadness without condescension or ridicule. No man can be all things to his son. Sons are far too demanding, and fathers are entitled to be as imperfect as the best of people are. I love you dad. I want that to mean more than just hollow memorized words. Talk to me about your relationship with your father, your sadness when your mother died while you were overseas, your fears, your unreached dreams, your failures, your successes. Things from within dad, not just what's going on in business, economics, and politics. These things are as foreign to me as my inner world must be to you. Let's learn together. Just you and I. Without mom always being there to mediate and provide topics for conversation. She's important in my life, but more that anything I need to connect with you. I need your blessing as a man.

Love, your son  
Dean (Rath) ●



# At a Men's Dance

by Tom Daly

A cloud of sage smoke drifts slowly upward, illuminated by the last rays of setting sunlight in the high window of the room we call our kiva. As I look around I can just make out all the faces of the twenty-seven men sitting in this circle with me. There is something exquisite about men sitting together quietly. Here the feeling is a palpable sense of expectant intensity.

We silently gather our intentions and then pass a talking staff to state briefly what we have come to dance. Each man speaks heartfully and concisely about his wounds or visions. I address the anger and grief I feel about the estrangement from my father. I'm not at all clear how I will make that into a dance.

To do the important soul business at hand we open to the sacred dimension. We shape our sacred container by standing, joining hands, and calling the powers of the seven directions. We slowly circle around the room to the beat of the big drum. Our intention at the beginning is to get into sync, to shake off some of the persona we cling to and align ourselves to our internal and collective purpose. In this line dance each man is supposed to follow the one in front until we feel like a unit. After ten minutes the line is getting more ragged, wilder and less cohesive. I can feel my own impatience to really let go. We definitely need some blow-off time before we can settle into something more connected. Three or four men have grabbed rattles and click sticks and are running around the perimeter of the circle whooping and hollering. Any pretense we might have had of being a smoothly functioning unit has suddenly evaporated into pandemonium. An hour later as I sit next to the wall slick with moisture I wonder how this event could be. I've always heard that "white guys can't dance". Yet here we are white men, dancing with wild abandon. When I'm here with these men this seems like the most natural thing in the world; and yet when I give it any deep thought I'm astounded. We are breaking all the rules of our society: don't touch other men except in sports, don't express your feelings, don't move your pelvis except in sex with women, don't dance and enjoy your body, don't tell other men about your fears and vulnerabilities, don't share leadership if you can be in control, and especially don't express your passion and love for being with other men.

All of the men here are fed up at some level with that narrow, tight-assed stereotype we are supposed to play out. Manhood isn't what it was advertised to be, probably never was; and yet it was all our fathers, uncles and

grandfathers ever knew. So they passed it along to us, or abdicated the teaching role entirely and let us learn an ever-shifting popular culture. As is so often the case these days we are sold an image. One that is very limiting and destructive to ourselves, our families and our society.

That image as confining, materialistic, and slippery as it is, serves to keep us going in many ways. What have we got without it? Awareness of dissatisfaction with our jobs and relationships, awareness of the pain of isolation from our fathers and other men, awareness of our anger and impotence in the face of the system, awareness of our fear about what would happen if things changed and we had to confront the emptiness of a life without soul. No wonder we look for so many ways to numb ourselves out, try to forget, deny, and suppress.

The brothers here are a gift to one another. They are men honest and courageous enough to say "I've had enough of the lying to myself and others, I'm willing to face my pain and fears, I don't know much about dancing, or singing or touching; but I'm willing to take a shot at it. I'm willing to admit my homophobia and ask my brothers to help me take off this armour I've had on all these years. I'm willing to try something different, physical and fearful".

As I get up to walk the outer circle, I suddenly find myself in relation to a huge shadow cast on the wall opposite me. I cringe as I feel the ghost of my father looming over me. When I move around the room he chases me, then I chase him. After several minutes of watching this, I get an insight about my shadow father. The further I am away from him the bigger and more threatening he seems and as I move closer he seems less intimidating. I realize too that we are a perfect match for one another. I engage in a mock battle with him until I am exhausted. I know this war between us will never stop until I am willing to end it. Some way, somehow, I will get closer to him, embrace him and release us both. Tonight's dance has brought me one step closer.

Out in the middle of the room guys are wrestling. Not to win but just for fun of it. Every man in the place is drenched with sweat, the walls are dripping and the carpet is like a saturated sponge. The big drum has become our collective heart beat now. After several hours of this we are finally coming together. Six men have formed a tight dance line and are moving in unison. The rest of us join in, we are taking communion together as men. White men can dance and dance proudly and beautifully in many life giving ways. ●

*Vancouver M.E.N. is bringing Tom Daly to Vancouver for a residential workshop, Sept. 11 to 13, 1992.*



*Q Could you say something about the role of spirituality for men?*

**A** My feeling is most of us became spiritually dead as a product of our father's lack of spirituality. I draw a distinction between spirituality and religion. Religion is the structures and rules to explain the unexplainable. Spirituality is the experience of the unexplainable.

As men we developed our spiritual faith from that of our fathers, because our father was our first god. He was the all-powerful male in our life. So, how he dealt with us - did he abandon the relationship, did he go into an addiction, did he become a rager, whatever - gives us the beginning stages of our own spirituality.

As men we need to come to grips with our own spirituality and claim that as an integral part of our own healing as men. Once that has been attained we can then begin to work on dealing with life on life's terms instead of the terms we design, which, of course, puts us into all our power and control.

*Q How do boundaries affect our spiritual growth?*

**A** Parents and major care givers, that is those in our childish life who were responsible for taking care of us and nurturing, have within themselves a wounded child that they're carrying, and they will at times react out of that woundedness. For example: you're a little boy and you're playing with a golden ball; I was not able to play with a golden ball, so you won't be able to play with a golden ball. I'll take your golden ball from you to ease my pain. That teaches the child that in fact you aren't allowed to have a golden ball. So you go into a defensive victim mode to try

and protect your golden ball whenever you get it, which really means you start passing on the same things that were passed on to you.

Boundary work is a way of conceptualizing the difference between me and you and giving me a message to start taking care of myself. Boundaries have nothing to do with what other people do. They have everything to do with what I need to do. So teaching people about boundaries allows them to pull away from the focus on others and put it back on to themselves.

*Q And why haven't we learned these boundaries?*

**A** You've learned them on certain levels. Each of us have them at certain levels, because if we didn't we wouldn't be functioning. Without them we become psychopaths, or whatever, and don't function. The problem is that we don't know or haven't known how to fill in the holes when and where we've experienced boundary violation. Whenever a boundary violation occurred with a child that child took on the pain, shame, anger, hostility, or whatever of the person who was violating them. As we begin to get healthier and learn about ourselves we begin to learn about those places where we give up ourselves for the sake of another person or relationship or whatever.

Boundaries become a way of understanding or conceptualizing how we're doing that.

*Q How is it for men to be working out their boundaries with other men as opposed to dealing with boundary issues in relationship to women?*

**A** The problem is that we've got really bad boundaries around other men because we're basically afraid of them. Men work with other men out of competition and fear. When it comes to women we get into power and control because we're afraid of abandonment, because in most cases we never left our mother's house so we keep projecting the mother on to the women in our lives and try then to control them.

*Q So they're very different issues.*

**A** They are. I find that the fastest way to get at the process is to get men to work out their boundary issues with other men. Once they can begin to do that and to develop support and trust with other men, then they have a method of looking at what they're doing with women and children.

If I don't trust another man and am in competition with another man all the time, then God save the kids and women in my life because I'm

## An Interview with



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# DANIEL RICHARDS

going to go to them and suck them dry. I'm going to want them to fill all of my needs and they can't possibly do that.

That's violating them, because they can't do what I want them to do, and because I'm putting all my emphasis over there, which is what I did with my momma. I ended up putting all my emphasis on my mother taking care of me because I bought into all the messages that my father couldn't or wouldn't or wasn't available or whatever.

*Q What are the values for men who've had fairly good male models in their lives? What would they get out of a workshop like this?*

**A** No matter what kind of relationship a man has had with his father he is carrying a certain amount of woundedness around that relationship. That's because the child in us wants what they want when they want it and there's no way to fill all of the child's needs.

Even if you had the most perfect father - who played baseball with you for thirty days straight, was at all of your school functions, was working a job so he was home when you got back from school each day, who took you fishing every day - you would still have a certain amount of woundedness in there because your father would not

necessarily have lived his own life in trying to be the perfect father for you.

Also, you would have felt obligated to be the perfect father for your son and could never measure up because your father was so perfect.

The point of what I call moving out of our father's house is that we've got to come to grips with who this man was so we can finally differentiate ourselves. The problem with most of us as men - and it was for me when I was doing my work - was that I decided what a man was on the basis of the qualities I liked about my father and those I didn't like. I didn't sit down and figure out what I wanted to be as a man. So, the concept of dealing with our fathers is akin to the concept of saying, "I don't want to be like you. I want to be like me because that's what I want to be, not as a reaction to him."

Robert Bly said it so well: "If we don't face our fathers we fly into our father's dark side, because that's the only thing we know." He is absolutely right. We see this repeatedly in men who become 40, 50 years old, look at their lives and say, "Oh, my god, I am my father. My father was an alcoholic, a this or a that, and I have become him. In all of my attempts to fly away from his dark side I flew into it, because it was the only thing I knew. I didn't trust any other men

to find out it could be any different."

*Q What is the role of "blessing" in finding who we are?*

**A** Blessing is the acknowledgement of one man to another. When we decide we're so angry with our fathers that we will not acknowledge other men we neither accept a blessing from another man or give one. Well, if we're not getting them and we're not giving them we're pretty dead inside. So, the concept of learning to start blessing again is a concept of recognizing that when I honour you for your virtue, your age, your knowledge, your experience, I am honouring myself, because I'm you and you are me.

When I won't open a door to you because I think you are less than me, then I don't open the door for myself, because I'm basically saying I'm less than you. When a man does nothing but put down other men he also receives nothing but put-downs from other men. We have a society that does that.

Blessing is an every day process of being acknowledged as a man. So, learning about blessings, doing blessings and acknowledging each other is a process of stopping being in competition with each other and acknowledging who we are ourselves.

*Q How is that different from initiation?*

**A** What I look at is the process of psyche, when you finally face the amount of woundedness you're carrying. The question is are you willing to grow up and be a man or are you willing to stay in your childhood. The problem is men can stay as children until they're 50 or 60 years old or even die as children. They never move on ►



initiation, which, to me, does not begin until a man experiences a life crisis, a severe psychologically, emotionally, physically, spiritually demanding experience where he is on his knees. Then he begins to do his process of initiation into manhood. He will have a choice at that point to either re-create the same crazy system that he has been living in or he will have the choice to go out and seek an understanding of that system and ultimately change it.

That life crisis can be anything from a divorce, an emotional breakdown, a job loss, a physical illness, a death. But, what it amounts to is it's time he goes in and does what Robert Bly would call the "Ashes Work". He also does the reassessment work, which means he comes to grips with the core of the male psyche in the modern day society.

That means he's going to deal with things like money and work and responsibility and male identity and anger, things he's accepted as given that he now must reassess as to whether they've been holding him back in his life or allowing him to move on.

*Q Are you saying much of that has to occur because we don't have initiation rituals and ceremonies in our culture?*

*A* No, because I don't think you can create that in a culture.

*Q Not in any culture?*

*A* No, I don't think you do. I think the problem is that childhood is the process of initiation. I think the initiation process starts when you're born. It's not some event that's going to occur somewhere down the line. It's going to get triggered into your reality, your

psyche, when you finally face the amount of woundedness you're carrying. The question is are you willing to grow up and be a man or are you willing to stay in your childhood. The problem is men can stay as children until they're 50 or 60 years old or even die as children. They never move on.

You start to move into manhood when you hit your bottom but you've been in the initiation process from the time you're born. It's a question of when you're ready to face that or not. My work is coming out of the work of dealing with men who have

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*"Boundary work is a way of conceptualizing the difference between me and you and giving me a message to start taking care of myself."*

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considered themselves as addicts. I'm well aware of watching the 12-Step process that goes on for somebody recovering from an addiction. When someone has an addiction they reach their bottom. That's when they move out of being a child.

An addict is the Lover, to use Robert Moore's work around the male archetypes, who had no Warrior aboard and he's running wild. The initiators are other men in your life. Your father was one of your initiators, but he can't be the one who takes you out of it. Your father cannot bring you out of the initiation. That requires other men.

I've worked with and watched enough men over the years to have seen them literally leave their

father's houses and their childish childhoods to move into that process of claiming their own masculinity, of going for their own deep masculinity. That is the process of initiation.

*Q So when we say there are a lack of ways to do this within our own culture what are we saying?*

*A* That's an assumption that we can create something. I'm saying it's already there. When men start standing up and showing younger men that you don't have to follow the archaic system we are then bringing the process of initiation down to younger men. We still tell younger men to join the work world and society in the dog-eat-dog process. We're continuing their childish way because it's a reflection of our own.

It's powerful when you sit and watch a 50 year old man amongst a bunch of younger men in a grieving workshop, or whatever, and he says to them, "Look guys, if there's one bit of information I can give you: there is nothing at the top of the financial pyramid. It doesn't exist. I lost my family, my kids, my life, everything and got to the top of the pyramid, making \$100,000 a year, doing everything everyone else said I ought to be doing and I was dead. There's nothing there."

*Q So what is he doing at that moment?*

*A* He is saying, "You have a choice. Are you ready to start looking at how you deal with money? Are you ready to have money work for you or are you going to work for money." If you work for money you will be in that same childish place, trying to climb the pyramid, trying to get enough money and there is never enough.



Looking at the economy in America, in Canada and in the world right now, I think we're realizing that, because of the men's movement, men are finally beginning to say, "Wait a moment. This crazy buy on credit lifestyle that we have lived in has robbed us of our children, of our families, of our livelihoods, of our physical and spiritual beings and maybe it's time we don't live that way any more."

Instead of working 60 hours a week maybe it's time to work 30 hours a week. Maybe it's time to stop building the great big house and live in the apartment or some place else so we can have more time to be alive.

**Q** *What kind of process do you use in your workshop?*

**A** I have two people that travel with me. One is a musician. All of the imagery work that we do in the workshop is done to live music. This really increases the whole experience for everybody. On the first day we'll combine lecture material and guided imagery material. We'll work the Grimm's Brothers story of the little giant. We do a free-flowing interpretation of that story where the men help interpret it. I use the story and an interpretation as a way to get men to look at where they've been in their life, what they're doing in their lives and how they're dealing with it.

In the afternoon I introduce a Healing Circle which is where the men get a chance to claim their own masculinity and identity as a

► page 15

# DESKTOP PUBLISHING

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# Further Explorations of the Archetypal Masculine

*Eugene Monick. Castration and Male Rage: The Phallic Wound. Toronto: Inner City Books, 1991.*

## Gervase Bushe

You don't need to have read Monick's earlier book "Phallos: Sacred Image of the Masculine" (see Thunder Stick issue 1) to read and enjoy his new book, but "Castration and Male Rage" is clearly a continuation of his earlier ideas. Monick's project is still to uncover and untangle what is masculine from what is patriarchal. In "Phallos", Monick convincingly demonstrated that Phallos, and the images associated with it like sinew, determination, linearity, penetration, effectuality, are the primary roots of masculinity. In "Castration and Male Rage" Monick looks at what happens when a man experiences his relationship to Phallos or to those qualities being "cut off". He uses castration as a metaphor for man's deepest fear that his manhood might be lost or seriously compromised.

I expected this book to be about male violence and there are some powerful ideas related to that. But the book is really less about rage and more about what it is to be a man and what threatens that. Monick argues that one outcome of patriarchal society was to obscure how vulnerable men really are. Male rage forms when male weakness can no longer be hidden. As patriarchal structures are torn down, men have to turn inside to uncover what this weakness is about and how to build inner strength. Since reading this book I have talked to dozens of men who know only too well how easy it is for a deep, mysterious rage to erupt out of them that seems all out of proportion to the situation. In "Castration and Male Rage" Monick offers a compelling explanation that ties rage to a basic lack of gender security, which, in this society, is almost impossible for a man to escape.

Monick introduces a number of interesting models in this book. For example he suggests there are "6 stages of masculine transformation", periods during which a man must go through a transformation in how he identifies himself and his gender. He offers the image of a "masculine grid", a lattice-work of experiences that forms as men go through these six stages and that gives each man his

basic sense of gender identity. Monick says that holes in this masculine grid, created from incomplete or poor transformations, leave a residue of insecurity in a man. When these holes are poked, an implicit fear of castration is touched and rage bursts out as a defense mechanism.

Like a number of contemporary Jungians, Monick suggests that at least one source of male violence against women comes from a lack of separation from the mother and the unconscious fear of losing one's masculinity. In a compelling re interpretation of Freud's castration complex, Monick argues that sometime between the ages of 3 and 6 a boy needs a father to step between him and his mother. This act may be unpopular with the boy and-or with the mother, but it must be done if the boy's masculine grid is to form correctly. If the father does not do this, the boy becomes over identified with the mother (the feminine) and thereby participates in a major castration of himself with negative life-long consequences. Such men will find that they fear being devoured by women until they heal that part of their masculine grid. They will find themselves compelled into rage whenever women do something that in some way threatens phallos-type properties their effectuality, their directness, their potency. Or they will be timid men whose behavior comes from shame, embarrassment and from an inner sense of not being genuinely phallic; unimportant as a male in the world of men.

If the father does "cut off" the part of the boy that wants to merge with the mother, the boy experiences castration as well, but it is a castration that leads to a proper relationship with his gender as he comes to identify with the father. And this is very interesting: Monick argues that a strong relationship with Phallos only comes to those who put it out, get it cut off, and learn that it comes back anyway. It is a paradoxical condition of masculinity that to have a strong sense of one's manhood one has to have risked it, failed, and learned to "bounce back". If the possibility of symbolic castration is never risked, a weak man is all that results.

Like all Jungians, Monick sees that full psychological development in a man requires integration of his "feminine side". But Monick argues that comes only at the sixth and last transformation and only to those who have built a strong enough masculine grid over the preceding five transformations. To attempt to incorporate the



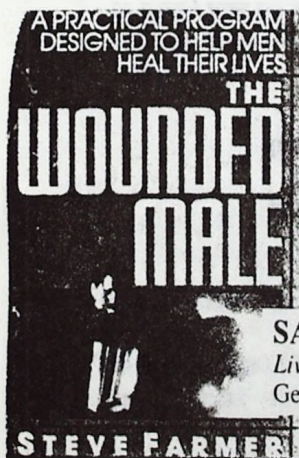
feminine too early in a man's life will probably make it more difficult for him to actually do it. Another paradox: only a fully masculinized man can develop his feminine side in a healthy way. And by the way, Monick provides one of the few lists I've seen of what it means for a man to "integrate the feminine".

I found the first 10 pages of the book a little overwhelming with technical language. As well, there is a large chapter on Freud and Jung that is written primarily for other scholars (if you skip it, don't skip the last 5 pages!). Otherwise, the book is very readable, written in a personal style with lots of stories and warmth. Fathers and mothers of young boys will find the material on stages of transformation and pages 43-48 extremely useful. Grown men will find Monick's descriptions of the six different conditions under which men experience castration compelling; different signs that a man is living with a castration wound frightening; and antidotes to castration useful and enlightening. I underlined something on virtually every page of this 120 page book. It is bursting with insight. I recommend it. ●

**Vancouver M.E.N.** is planning to bring Eugene Monick for a workshop this Fall.

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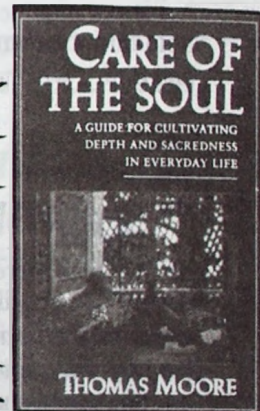
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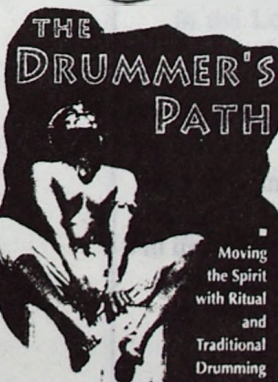
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# Poetry

*A brief and poetic collage of words  
about mid-life and manhood*

**compiled by Stephen Read**

## HOUSES

he's seven and blond and he asked her once  
as she towed after a bath  
his large grey eyes feasting on her body  
said mom what's it like  
to have a vagina?

she looked at him and said  
it's like  
having a little house inside me

he smiled, said  
does anyone live there?

it was her turn to smile  
but his large eyes stopped her  
she wanted to  
hold him then but he's seven  
and didn't wish to be held

once  
you lived there  
she said and your father  
visited but now  
no one lives there

her arms fell to her sides  
the boy walked over to her  
dry and blond and unafraid  
stood in the big house

of himself and wondered  
at his mother's quiet  
tears

doug lang  
\*

...(a) man will be forced to develop his feminine side, to  
open his eyes to psyche and to EROS. It is a task he can  
not avoid unless he prefers to go trailing after women in a  
hopelessly boyish fashion, worshipping from afar, but  
always in danger of being stowed away in her pocket.

c.g.jung

Psychological Reflections, page 119

there was a movie  
it reeked of england  
and you

my feelings became larger than  
the moon  
and seeing how it was i that had written  
i call you

mother was not home  
you were caught then  
had to talk with the prodigal son

i said i love you dad  
you said and i you

the silence engulfed our hearts  
and we spoke of other things

jackson skye  
\*

Does not mother love belong to the "smallest," but also  
indispensable, things in life for which many people  
paradoxically have to pay by giving up their living selves?

alice miller  
Drama of the gifted child, page 29  
\*

## resurfacing

the man  
at mid-life dives  
down  
resurfaces with his  
boyhood in his  
arms

moving  
from certainty to feeling  
is a sweet loss  
he felt it kicking off  
his shoes underwater  
saw  
where the boy was  
anchored

how easily  
he was pried loose  
how soon  
he began again to  
breathe  
as the water  
brightened above  
man and boy  
joined bodies and broke  
the water's  
skin  
with powerful cries

doug lang



Ego-absence will feel first like ego-weakness; the solutions will seem to regress rather than to advance the problem into new terrain. But at this moment of transition we cannot advance until we have first retreated enough inward and backward so that the unconscious man within can catch up with us. We cannot bring healing to the split without his co-operation since it is from him we are split.

james hillman

Senex and Puer, in Puer Papers. Page 38

\*

### Quest

suddenly it hits me  
like seeing/feeling the sunrise  
for the first time  
with virgins eyes

my body is fragile beyond any description

it has carried  
me so far and through so much  
that i can only wonder at it's  
god like energy

now i ask it to be young, again

and it's ancient voice wails in grief  
as i stride puer like into the world  
there is pain, the body reminds me  
of it's limits

i turn back from my great physical quest

to wage war on inner conflicts  
such as loneliness  
and love

charlie stephens

\*

### alone

i have wandered  
to long  
in the garden of hope  
spilled tears filling a void

one thousand suns glinting  
there stands man's masterpiece  
across the water a lone bird flies

jackson skye

\*

The above works of poetry are by local poets. **Thunder Stick** is eager to support works of local artists. Please send submissions to Stephen Read c/o Vancouver M.E.N. Wherever possible submissions on computer disks (PC compatible) would be greatly appreciated.

## THE SUN ON A SUNDAY IN APRIL

all winter i waited for this great  
morning the leaves bright with rain  
sun making steam rise from fences  
smell of old wood and black ground  
plum blossoms on the breeze

and then

from an up stairs window down the block  
the voice of a saxophone an alto  
ghost of johnny hodges  
honey in the cracks of the sky

the sun on a sunday  
is a beautiful event  
can open the heart wide and well  
can send joy trespassing  
into everybody

standing on the back porch  
in my boxer shorts  
stretching my hands into trees  
to tickle the bellies of birds  
i sing

it's good to be a man

doug lang

\*

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# Old Man

## Emil Johnson

I met him on New Year's Day 1969. My 19-year-old eyes saw an old man. My girl friend's grandfather was in his early seventies, a big-boned six-footer with a bald pate and a laurel of white hair. He gave me a thoughtful, steady look and asked me into his house. I had been invited for turkey dinner with the family. The warm, big kitchen was a welcome refuge from the chilly winds that were whooping it up on a minus 30 degree Manitoba morning.

I mumbled a self-conscious hello to all the strangers sitting in the kitchen. There were people in there I wanted to impress. But I was in bad shape to do it. A vodka-fuelled New Year's Eve had left me with a thick tongue and my belly and brain were playing monster pinball, wham, bang, ring, flash, flash.

Someone put a cup of coffee in front of me. About 10 seconds later the old man leaned over me and poured a thimble of whiskey into the cup. "You look like you could use this," he said with a kind chuckle.

That was how I met Siggi. Two years later his granddaughter and I were married, and during the next eight years that he lived I was lucky enough to spend time with him, here and there. He never had to soothe any more of my hangovers but looking back I realize that he always seemed to be aware of what was going on inside of me.

Siggi saw much of what was buried inside the young man I was. And although he often had chores for me to do when I visited his farm, he never proposed an agenda for me. No lectures on what I should or could do. He didn't try to prune me into the right shape.

He would lay things out there for me to pick up and over the years I absorbed some of his teaching. He told stories, often about young men he knew and sometimes about his own experiences as a young man. Siggi was a wonderful story teller and he knew where the interests of his audience was.

One of his favourite ways of spending time with me was to have chores for me to do when we visited. One spring we went out into the small wood lot in front of his house and cleaned out the deadfall and withered trees. He talked about how it was a good thing to clear away the deadfall so there would be room for new growth. I did the heavy work, lifting and carrying the gray trunks and branches. He'd smoke his pipe and check out the condition of the bush.

Another time he handed me a 10-pound sledge hammer and had me break up the concrete casing that had surrounded the old well. I was big and strong but didn't do much heavy work. I was also embarrassed about my size, being about forty pounds overweight.

Siggi showed me the natural, easy way to swing the hammer, and as I sweated and broke up the concrete we talked. His wife had suffered a series of strokes and was in the house.

Four people had died in that place," he said. "It's been a good place to live. It's a good place to die."

His wife eventually died in the home of one of her daughters because it had become too difficult for her husband to take care of her. But he was there for her. Siggi liked being old. "You can get away with all kinds of stuff you couldn't when you were younger," he said.

I'd been with him, saw his eyes light with mirth, when he used the old man strategy to make a point or get something done. He understood strategy, something I am only beginning to appreciate now.

I never knew much about Siggi's relationship with other people. There were some who didn't like him but he had a lot of friends. He made mistakes in his life and he told me about some of them, usually with a chuckle.

There was good humour in him and he let it show, and helped me find the same qualities in myself. He drank too much coffee with sugar; his pipe was never out of reach; and I swear he could live for weeks on end on hard boiled eggs and bread. But he was an old man who took a young man into his life and gave me what he had to offer. When I was with him I just enjoyed his company and loved him. Only lately can I look back and realize what he was doing and feel that he cared for me the way he did.

One of the joys of attending men's conferences is meeting the wise old men that show up. But out here in the streets they aren't so easy to meet. It's one of the tragedies men live with today. Not because they don't exist. Wise old men are out there. Shunted into "retirement homes" with wise old women, or living in houses that seldom see the shadows and shapes of young men, their valuable voices aren't heard or heeded. The tragedy is that we don't get to know them, or even recognize them, honour them. So much is lost.



Fathers can't fulfill this role. It has to be different old men who are able to see us through a clearer lens with more dispassionate eyes.

As men's work continues, one of the things I want to see happen is the appearance of many more white heads and wrinkled faces at our gatherings. We need them.

As I sit here typing, thinking back to the times I spent with Siggi, I have some grasp of the metaphors that he used to teach me. And now I know he wasn't only an old man. A wise old man is what he was.

In middle age I clear out some of the deadfall and break up the concrete case around my well. I know it is difficult, sweaty work and that it will take time. "Don't be in such a hurry. When you're doing something new, go slow and you'll make better progress," Siggi said. ●

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**DANIEL RICHARDS**

► page 9

man in front of the other men. This is a very powerful experience for men.

On Sunday we will focus the work around eldering, letting go of our fathers and reclaiming our own masculinity. In eldering I bring to the men the three part concept of our role as men that we need to be able to play in this society - the father, the mentor and the elder.

Then we will do a thing called The Elders Talk where I have the older men share information and wisdom with us in a certain process.

Then we do two very in-depth guided imagery experiences: one dealing with fathers, coming to grips with them and letting them go; the other one around the men claiming their own masculinity and what that means to them.

In between the whole two days I will intersperse various messages around masculinity, our own spirituality and divinity, our own power, anger, the process of confrontation and how to do that, where we need to work on this. ●

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# Blessings As a Rite of Passage

*The following is an excerpt from Daniel L. Richards' soon to be released book, Facing the Fear: Man's Search For Self.*

Increasingly, numbers of men have begun to seek answers for the lack of closeness and the sense of isolation they feel. Many find that this stems from a lack of acceptance into the brotherhood of man. All men yearn to be welcomed into this brotherhood and to be blessed by another man. For a variety of reasons, our male culture has continually ignored the many aspects of ritual initiation of men. One of these important rituals is that of "blessing". When I speak of blessing, I'm referring to the process of acknowledgement, granting permission, honouring, and granting authority between one man, celebrating the lineage of mankind. In this article, I will attempt to explain what is meant by blessing and why it is essential in establishing healthy relationships with others.

## ACKNOWLEDGEMENT

The first part of blessing consist of acknowledgment, the recognition that one is a man or man-child. A man-child is a boy who has not ritualistically been accepted into the brotherhood, but is seen as one working towards it. The concept of ritualism has come to have bad connotations as many children have been abused in a sadistic way associated with rituals. When I use the term "ritual", I am referring to a healthy process - one that estab-

lishes the difference between a boy and a man, such as a rite of passage. As our culture has evolved towards the sophisticated and technological, it has increasingly ignored the need for the organized ritual process. This process is necessary for a young man to gain the knowledge that he has advanced from being a man-child to being a man.

Part of this blessing process is the acknowledgment that the man-child will someday be part of the greater group of men. The yearning for this acknowledgment is continuous. It is constantly, and yet unconsciously, being played out in the man-child's or even adult male's life. The man-child will want to obey whatever his father's or an older man's wishes are, if only that man will bless him with a word, a touch, a nod, signifying that the young man is accepted as a member of the larger group of men.

When a child is denied this acknowledgment, he often becomes depressed, angry, sullen or withdrawn. He will often feel that part of him - his maleness - is simply not acceptable. One of the primary people in a boy's life able to provide this blessing is the father. If a father rarely recognizes, in any way, the presence of his man-child, that son will continually question his own value as a male. As an older male, he will continue to seek the blessing from older men, especially at work and at play.

Frequently, when the blessing is not forthcoming from the father, the man-child will turn to work,

seeking the blessing from the boss. The boss can praise and recognize his professional accomplishments. This can, however, become tainted by the mentor/mentee relationship because of the inherent conflicts arising from such a relationship. In leisure time activities, the young man will often want to join older men on fishing, hunting, or hiking trips as another way of receiving acknowledgment and hopefully, blessing.

## PERMISSION

Blessings also involve giving permission - the permission to be a man and to do men's tasks. Men often deny the need for this permission. Yet, when an older, respected man acknowledges a younger man and gives permission for him to act, the younger man's actions take on a clear decisiveness. When a coach calls a boy aside to give him the play for his team, the boy will then rejoin the game with a sense of power. Permission has been granted to the boy in that he is someone who can carry the message from an older man (the coach) to the team.

When a boss or supervisor offers direction, support, and encouragement, the younger man is far more likely to react in a positive way. He has been given permission to do men's work. Receiving this permission, the blessing to go out and do, is received warmly as an acceptance of capability.

## HONOURING

The third part of the blessing is honouring the man, his history, and



the future lineage of maleness. The blessing may only be given by an older male, for only the older male has connection to the ancient roots of maleness. The younger male represents the future. The honouring process becomes a means for the continuation of lineage from one generation to the next. Without it, men have no honour. We experience, in this culture, a deep need for honouring men as they try to resolve the great pain and shame they feel towards their maleness. The unconscious rage so many young men carry towards their fathers and project outwards towards older men in general, is causing a great deal of dishonouring today.

I'm reminded of many evenings as a boy when I would go to the fish houses, I would sit on the floor of the shack and listen to the older lobstermen tell stories of what it used to be like, and of their lineage. Their names would be called out. The storms they battled, the boats they built, the deeds they accomplished would all be recognized as accomplishments by men of the past. Often I would leave these meetings full of pride and honour for being a male child who was learning the lobstering trade.

I received my blessing when one of the older men would call me by name, carve me a piece of wood, or invite me to go fishing with him. Honouring does not consist of the medals we win, the awards we are given publicly, or a name that appears in the paper. The blessing is a subtle but clear gift from one man who honours the lineage of

mankind that is given, to another.

Often, midway through a men's workshop, I invite the men over fifty to sit in the front to be honoured for their wisdom and history. Once they have been seated, there is usually a spontaneous reaction from the other men. Emotions well up inside; the men clap or cry. The older men, after having accepted this honour, will often turn and

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*"For too long, men have sought their blessings from women and disregarded the blessings of other men. They often view other males as competition and, therefore, distrust any efforts they make to offer a blessings."*

---

begin blessing the younger men. They bestow honour on the younger generation just as they, in turn, will be honoured by the younger for their collective wisdom and knowledge of what it is to be male.

There has been great damage to this culture over the last thirty or forty years. We have seen age not as a virtue, a collective wisdom or a channel to the past, but as something to be discarded, rejected, and viewed as less valuable. Society today needs to re-institute the value of elders by honouring the accumulated wisdom and culture of the previous generations. In the present men's movement, the younger generation thirsts for the

historical perspective of the older. The elders need to be honoured by being asked to share the heritage that each generation inherits from the past. It is up to the younger generation to ask and honour the elders if we are to gain honour as men again.

## AUTHORITY

The final part of blessing is that of the authority gained through blessing. So many men today feel they lack inner authority. Because of this, they are in a constant struggle to attain power outside of themselves. We continually see men who strive for a tangible authority, spurred by the need they feel to be seen and judged by other men as being "a man of power". The quandary here is that having power per se has nothing to do with making a man of authority. Authority comes from knowledge within, and inner wisdom. When a man has authority, both he and those with whom he comes in contact, recognize this. A man of authority is respected; he is able to give blessing. A man of authority does not want to take power from other men. He wants only to impart his knowledge and wisdom. When a man accepts the blessing, he will strengthen his own inner sense of authority.

As men, we look to authority figures. As men grow in their own honesty, they begin to seek men whose authority comes from their self-awareness and their struggles to overcome the hardships of life. As men work through their healing

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# Wounded Father

by Anthony Hamilton

There's no shortage of information available these days concerning the "Wounded Inner Child" and its effect upon our present, adult life.

In the past week I've seen news clips of Rosanne Barr-Arnold testifying before the U.S. congress concerning her own childhood sexual abuse, calling for a national registry of sexual offenders; reviewed John Bradshaw's ten-hour PBS series, "Homecoming" and seen a former Miss America speaking publicly about her incestuous relationship with her father and calling for both men and women to come forward with their stories.

It seems every time we turn on the television or browse through the local supermarket magazine section we are reminded that as children we have all suffered varying degrees of physical, mental, emotional or sexual abuse. And, have you checked out the selection at Banyen Books or the U.B.C. bookstore lately?

It's easy to get hung up on wounds our own "inner child" has suffered and to use these as justification for the inadequacies we experience as adults. I have been guilty of this myself. Asking the question, "How was my inner child wounded?" brings certain information to mind which may give us valuable insights into repressed childhood experiences or cause us to reassess our pasts. It may help us answer the question, "Why am I the way I am?" This can be valuable.

However this sort of self-questioning can make us fall into the trap of thinking that the experiences of our

childhood, and specifically the actions of our parents, provide "reasons" for our present difficulties. This is a trap for at least two reasons: first, we make the mistake of thinking there really is a reason for our present condition; (rather than a conglomeration of factors, influences and circumstances, many of which arise out of our personal interpretations of events), and, secondly, we tend to think everything our parents did to us was done consciously, willfully and with forethought, making them responsible. The combination of these two beliefs seems to give us license to blame something outside of ourselves for our present situation.

This merely compounds our present difficulties. We lead ourselves down innumerable blind alleys, the net effect of which is to further reinforce the belief that our present difficulties were caused by the past, and that our parents and others were somehow responsible.

John Bradshaw says that our wounded inner children are the results of a "multi-generational accident". Louise L. Hay puts it differently. She says, "We are all victims of victims."

Our personal journey to wholeness begins when we realize our own participation in the events of our past and that our personal expectations, beliefs and interpretations of events formed the soil into which these "seeds of discontent" fell and took root. Continued reinforcement of these beliefs over time allowed them to grow until they took over our consciousness and their effects showed up in every area of our present lives.

Realizing that our parents also had childhood wounds which influence

their behaviour gives us insight into possible reasons why they may have acted as they did.

When my wife, Pauline, gave birth to our son, Graham, two and a half years ago, I was overwhelmed with the joy of the experience and at the prospect of having an opportunity to raise my son the way I would have liked to have been raised. It was a dream come true.

However, I soon realized that I would make mistakes in spite of my desire to be the perfect father. As I continued to work on healing my own wounds, it didn't take long to realize that Graham wasn't the only one in the family being raised by a father with a wounded inner child. I and my brothers and sisters were all in the same boat.

I began changing the question I had been asking myself from, "How was I wounded as a child?" to "How might my father have been wounded as a child?". The first question had allowed me to focus upon the wounds I had suffered and had been instrumental in my gaining valuable insights which lead to my recovery. Asking the second began to focus my attention on my father's childhood, on the wounds and scars which he displayed. This gave me insights into how he might have been raised, and what he might have gone through as a young boy.

As I meditate upon the information this question brought to mind, years of confusion, anger and blame began to fall away. I began to appreciate my father for the good things he had accomplished and to forgive him for the mistakes he had made. I began to understand him in a new way and to look upon him with a level of respect and appreciation I hope Graham will bring to his perceptions of his own father. ●



## BLESSINGS

► page 17

process, they become aware that the leaders of the process, the people who possess authority, are also some of the most wounded. These are the ones who have willingly faced their own woundedness and, in turn, achieved a sense of authority from their own inner struggles. These are the men who have the wisdom of the secrets of life to impart to the younger males.

## CONCLUSION

For too long, men have sought their blessings from women and disregarded the blessings of other men. They often view other males as competition and, therefore, distrust any efforts they make to offer a

blessing. As more men begin to gather in workshops, groups, meetings and for weekends, they begin to realize how important it is to feel that they belong to the lineage of men. They become aware of how much the need and how willing they are to accept blessings from other men. It is my hope that the men who read this will think about their own experience with blessings. I hope they will become more aware of the need to look to the older generation for the acknowledgment, giving of permission, honouring and granting authority. I hope that the older generations will acknowledge their responsibility to offer these blessings to the younger men of our future. A society that does not bless and honour its younger generation is a society that will die from within. We have been on the verge of death for far too long. It is time to acknowledge our needs for acceptance. ●

## PARTNERS OF SURVIVORS

### W O R K S H O P S

If you are the partner of a childhood sexual abuse/incest survivor you may be struggling to understand what s/he is going through.

Our day-long workshop offers support and information to partners of survivors in a setting designed to maximize safety, support, comfort and privacy.

The workshop is open to heterosexual, lesbian and gay couples. Both partners are encouraged to attend.

Co-facilitated by **Bill Cote** and **Trysh Ashby - Rolls**.

IN VANCOUVER

April 11th, May 9th, 1992

\$150/couple, \$80/individual

For information call:

**736-9677**

# SUBSCRIPTION FORM

As mailing and handling is a major expense we are implementing a subscription system effective our October issue. The subscription rate is \$10 a year for 4 issues.

**Thunder Stick** will be free in a number of locations in B.C. See Distribution List on page 21 this issue. We are seeking additional outlets both in the Lower Mainland and throughout B.C. If you are interested in being a distributor please write us.

Enclosed is ☐ \$10 for 1 year (4 issues) beginning \_\_\_\_\_ Prices include G.S.T.

Please make cheques payable to:

**Thunder Stick**  
3392 West 34th Avenue,  
Vancouver, B.C.  
V6N 2K6

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

Province:(State) \_\_\_\_\_

Postal Code: \_\_\_\_\_



# Men's Group Activities

Vancouver M.E.N. and *Thunder Stick* consider men's groups to be a cornerstone for the development of a positive and grounded sense of the masculine. Men's groups remove men from our social isolation and allow interchange on a more than intellectual level. Without self-censure they allow vulnerability. As such they become containers for sacred space where change, activated by those unconscious and uncomfortable forces we struggle to control, proceeds; where the unacceptable becomes acceptable, where we honour ourselves and others. They provide a place for joyful camaraderie free of societal competition. Hopefully, from men's groups a sense of community will form that further removes isolation and gives fulfilling purpose.

Our experience is that men's groups do not survive as a learning experience if they are not challenging or if they are too serious, thereby restricting fun, breadth, passion and creativity. Also, attempts to introduce ritual should not introduce a hidden form of dogma, namely more rules (i.e., more shoulds).

Starting with this issue *Thunder Stick* will make this space a regular feature, a space for items and experiences relevant to men's groups.

For the initial installment we present a list of "group activities" that have been tried successfully by groups. The list emanates from a small number of groups and we invite you to add to it. Of course, what works for one group may not work for another. A seemingly important theme appears to be some element of risk.

The events are separated into evening (two to three hours), daily (requiring a group meal) or overnight (two or more days).

## Evening Events

Improvisation skits (theatrical).

Renting a sauna room for your group for an evening at Hastings Steam and Sauna.

Group drumming, with or without dance.

Storytelling, preferably memorized, of a story which the teller finds is calling to him, and group response.

Group attendance at the Wisdom Council.

## Daily Events

A sweat, with a native guide or one constructed from the ground up by the group. Preferably sweats are in isolated locales.

War Games (Paint guns).

Hiking on the North Shore or other isolated areas.

Cross country skiing.

Downhill skiing.

Sea Kayaking.

Volleyball.

Group attendance at a Mens Event.

Outdoors volunteer work.

## Overnight Events

Camping. Mens retreats.

Overnight events, carried out away from distractions, are particularly powerful as they limit escape. The longer the event, the more the veneer of respectability and separateness deteriorates and real personal issues arise, often producing conflict and potential growth. Resolutions are more likely in isolated areas as the need for independence is counterbalanced by the need for interdependence.

Of course the events listed do not replace the regular meetings by groups to share issues and concerns.

We would also like to publish activities and personal experiences of men's groups provided confidentiality is respected. So please write to us and share.

Services for men's groups are listed in the Directory of Services for Men. ●

## Keep *Thunder Stick* Growing!

Volunteer labour produces the articles and design for *Thunder Stick*. However, the production and mailing costs are covered by donation, subscriptions and advertising. To continue publishing *Thunder Stick*, your donation or paid ad would be greatly appreciated.

Mailing address: *Thunder Stick*  
3392 W 34th Ave., Vancouver, B.C. V6N 2K6



Above is an Australian Aboriginal Thunder Stick used in religious and initiation rites.



# Thank You

Vancouver M.E.N. would like to thank the following people for their involvement in the events during 1991

Brozak, John  
Bernard, David  
Bertrand, Michael  
Bertrand, Ricki  
Brett, Evan  
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Calvert, Neall  
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Dowden, Graham  
Evans, Don  
Gabriel, Leagh  
Glew, Tom  
Haggart, David  
Halpin, Nick  
Hanley, David  
Hopkins, Paul  
Houff, Julie  
Hycenko, David  
Keenhan, Terry  
Laird, Ross  
Leach, John  
Leader, Les

Lymworth, Kolin  
Marshall, Bruce  
Marshall, Don  
Marshall, Tricia  
McKegney, Doug  
Milsum, John  
Moustafa, Gamal  
Myers, Michael  
Pickering, John  
Rankin, Michael  
Rath, Dean  
Raynolds, Mike  
Read, Stephen  
Roy, Merv  
Ryon, Neall  
Schwab, George  
Staff of Banyen Sound  
Struyk, Emile  
Swanson, John  
Talbot-Kelly, Michael  
Watson, Phil  
Yungwirth, Tom  
Zetler, Frank

## Distribution List

You can pick up your copy of Thunder Stick at the following locations. We publish four times a year, mid January, April, July, and October.

### Vancouver

Banyen Books 732-7912

Margaret Gabriel Bookseller  
738-BOOK

The Serenity Shop 873-3533

### North Vancouver

The Serenity Shop 987-8726

### Richmond

Serendipity's Backyard  
275-1683

### New Westminster

Visions Book Store Ltd.  
520-0047

### Coquitlam

Reflections Books 939-6000

### Surrey

Phoenix Metaphysical Books  
584-7684

### Maple Ridge


Baba G Books  
467-0998

### White Rock

Whitby's Bookstore &  
Coffee House 536-3711

### Nanaimo


Spirit Wood Books  
753-2789



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# Events Calendar

## May

### The Mastery

Workshops for men & women  
May 8,9,10  
ad page 9

### Partners of Survivors

For hetero-sexual, lesbian  
& gay couples May 9  
ad page 19

### Don't Go Back To Sleep

Evening workshop for women  
Every Monday, May 18 to June 29  
ad page 15

### Becoming Passionately Alive

A weekend workshop for  
men and women.  
May 30, 31  
ad page 23

### Chakra Dance Meditation

For men and women  
May 31, 9:30 am - 5:30 pm  
Call Lizanne: 876-2133  
ad page 15

## June

### Buddhist Psychology and Vipassana Meditation

Week long residential retreat  
for men and women  
June 1-7  
ad page 23

### Open House for Men

Various speakers discussing  
issues of interest to men  
1730 Victoria Drive  
June 6  
Call George 736-2956

### The Mastery

Workshops for men & women  
June 12,13,14.  
ad page 9

### Learning to Establish Healthy Boundaries

Evening public lecture by  
Dan Richards  
June 26  
ad page 24

### Claiming Our Masculinity

Weekend workshop for men  
June 27 & 28  
ad page 24

## July

### Buddhist Psychology and Vipassana Meditation

Five day non-residential retreat  
for men and women therapists  
July 20-24  
ad page 23

## Ongoing Events

### Men's Wisdom Council

The second Wednesday of every  
month. May 13, June 10, July 8.  
see Happenings.

### Myths after Midnight

June 21 Summer Solstice  
FATHER'S DAY CELEBRATION  
see Happenings.

### Evening of Drumming

Last Wednesday of every  
month. April 29, May 27  
June 24, July 29. 7 p.m.  
see Happenings.

## Regional Events

### Nanaimo

#### A Special Evening & Day with John Lee

July 17 & 18  
Tickets: Spirit Wood Books,  
Falconer Books or contact  
Mark Snow 756-2240

### Victoria

#### Island Men Events

383-MALE

#### Network Drop-in Meeting

Every fourth Monday: May 18,

#### Men's Drumming Drop In

Alternate Mondays:  
May 11 & 25

#### Social Issues Meeting

Men in the work place  
Call Joop 388-4748

#### Men's Poetry Night

Call Mike 595-5006

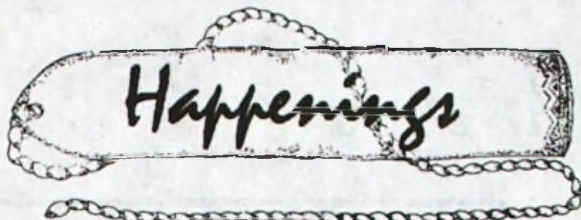
#### Men's Gathering

Held quarterly  
Call Ernie 477-3409

#### Ongoing Weekly Drop-in Men's

Group Call 658-5643





*Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N.*

#### **Men's Wisdom Council**

Often we are surprised at the humor, tears, wisdom or vision that comes forth from those participating. Meets the second Wednesday of every month. May 13, June 10, July 8.  
2021 Columbia St. @5th.  
\$3 to \$5 at the door.

#### **Myths after Midnight**

We celebrate the Earth in all her beauty by weaving together old ritual with new ritual, old song with new and joy with sorrow. Meets 4 to 6 times a year to coincide with important earth festivals.

**Father's Day Solstice Celebration**  
on Sunday, June 21st. Phone  
**Vancouver M.E.N.** after June 1st  
for details.

#### **Evening of Drumming**

Many men have found group drumming to be a powerful experience, physically, emotionally and spiritually once analytic inhibitions are set aside. Whether you are a seasoned or neophyte player, come join us one evening a month for both structured and unstructured playing. Bring percussion instruments if you have them. Extras will be available.

Drumming sessions are on the last Wednesday of every month; March 25, and April 29. NLP Institute at 2021 Columbia St. (at 5th). Starts 7 p.m. Drop in Fee \$5. For more information call Dean Rath (732-7025) or Jon Mara (682-4445).

#### **Men's Groups**

Are there existing men's groups who would welcome new members? Perhaps your group needs some new energy or some men may have left? Discuss this possibility with your group and if it is of interest leave a message at **Vancouver M.E.N.**

**Symposium, Panel and Paper Call for International Men's And Gender Studies Conference, Education Forum and Culture Exchange Kansas City Missouri Feb 4-7, 1993.** This Conference is being coordinated in cooperation with the Missouri Center for Men's Studies. The Education Forum is requesting proposals for paper symposia panels, and individual papers under several interest Area headings (eg Men's Health and Physical Well Being, Man's Elemental Nature, Men's Movement(s) Issues, Men's Economic Concerns, Legal Concerns (gender issues, children, male & female relations), Single Men's Issues etc. Enclose a self-addressed stamped envelope with any correspondence which requires a response to; Coordinator of Culture Exchange, P.O. Box 10033, Kansas City, MO 64111 U.S.A.

**The Vancouver Storytelling Circle.** For men and women. Meets monthly for informal storytelling concerts, called Cric-Cracs. Everyone welcome to listen and tell. Only \$3. Call Nan Gregory for info and newsletter. 228-1450.

## **BECOMING PASSIONATELY ALIVE**

A  
**Weekend Workshop**  
with  
**Alan Clements**

**Saturday May 30  
& Sunday May 31  
10 am - 5 pm**

**1880 Fir Street,  
Vancouver**

**Cost: \$75**

Alan is a teacher of Buddhist psychology and Vipassana meditation, as well as an evocative spokesperson for human rights.

This workshop offers mediation practice and group dialogue sessions. Process Oriented Buddhist psychology provides a framework for courageous self-inquiry.

#### **Additional Retreats for 1992**

**Week long residential retreat  
June 1 - 7**

**Five day non-residential  
retreat for therapists  
July 20 - 24**

**Evening Talk  
July 26**

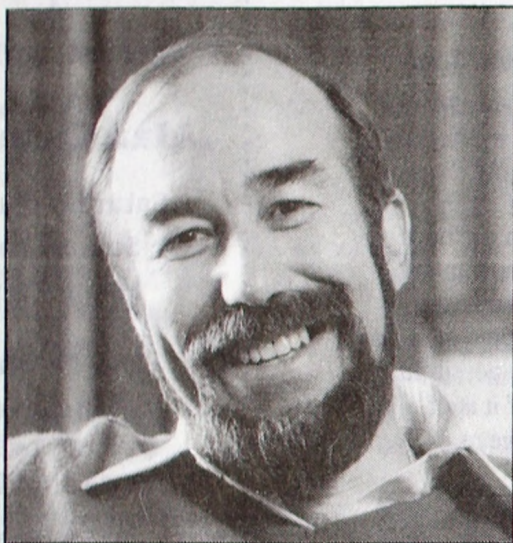
**Three week intensive  
Vipassana meditation retreat  
at Hollyhock Farm  
October 20 - November 8**

To register please phone  
**Marcia Jacobs  
732-0918**



# CLAIMING OUR MASCULINITY

BY DAN RICHARDS, PH.D. & FRIENDS



JUNE 27 & 28 WEEKEND WORKSHOP FOR MEN

Much has been said about men lacking in desire, vision and creativity. For many men the pain surrounding their lost relationship with their fathers, whether by divorce, addiction, abuse or emotional withdrawal has a profound effect on the way they see themselves as men. As wounded males we often hide our pain or self-doubt with an aloof, aggressive facade of our own, unknowingly pushing our wounds deeper into the unconscious. Our hidden feelings of anger and shame stunt our emotional and spiritual growth and often slip out sideways in relationships, thus limiting our capacity for intimacy with those we love. For too long we have mistrusted other men depending primarily on women as our source of nurturing and support.

This two-day experience provides a safe place where men can openly learn, share and grieve their lost dreams. By receiving support and nurturing from other men on their journey toward healthier relating and recovery, we permit the healing of the father/son wound and rediscover with one another our "deep masculine".

Saturday June 27th & Sunday June 28th

9:30 a.m. - 5:30 p.m.

Leslie J. Williams Hall, 3851 Willow Street

Cost: \$150

(Friday evening lecture included if registered before June 5th.)

FRIDAY JUNE 26 LECTURE  
FOR MEN & WOMEN

Learning Healthy Boundaries



In order to grow and maximize our potential, we all need to learn to set limits on what we will do with and for others as well as what we will accept from others in return. This process of setting limits is often described as "establishing boundaries". The learning of boundaries is the single most effective way of breaking a self-abusive or relationship-abusive cycle. Learning to understand boundaries and use them effectively can enhance the success of all your relationships.

Friday, June 26th

8:00 p.m.

Robson Square

Tickets: \$12 at Banyen Sound,

Serenity Shops & Margaret Gabriel Bookseller

DAN RICHARDS, PH.D.

is a counsellor in private practice at Southern Maine Counseling Center in Portland, Maine. He is an author, poet and nationally recognized presenter and lecturer on recovery and men's healing.

Dr. Richards is recognized as an outstanding presenter and his unique blend of lecture, self-disclosure, readings and innovative information make his workshops both a learning as well as a healing experience for those who attend them. His understanding in the area of recovery and his commitment to sharing his approach to further the healing of men in this culture make his presentations a must for men.

Dan has had over 30 articles and numerous poems published, along with his soon to be released book, Facing the Fear: Man's Search For Self.

FOR MORE INFORMATION 290-9988

To register for the workshop, send \$50 deposit to:

Vancouver M.E.N. (A Non-Profit Society) 3392 West 34th Avenue, Vancouver, B.C. V6N 2K6